Hanbledzoin

Noble Gases - White Corpuscles

Willem A. Nyland

Hanbledzoin and Noble Gases and White Corpuscles

Noble gases from M1581

If at such a time, one could then instill in oneself, some other kind of a quality, and the only way we can do it, prayer is not useful enough, and the mind is too filled - the breath is the only way, which, like a pump, can be set into motion, and very often one sighs very deeply. But that is not enough because that only satisfies ordinary life. But if the breath is deep, and if, at that moment, one realizes the existence of Magnetic Center, then in the breath and the air, that what is taken from the air are the so-called specific noble gasses, which do not belong to Earth. They are represented in the periodic system of the elements as closed nuclei and circles, rings around it, and if one wakes up at such a time, and one takes a deep breath, that then something takes place in the mind as a realization of consciousness. And one simply says "It is then as if because of these noble gasses, representing a certain form of energy, that they, because of the closeness of their rings, have a possibility of going over and expanding into the next possibility of the next ring." It's a process that takes place in a quantum as an expression of a field of force which then links up in the continuation of growth in an evolutionary scale, with the formation of a new element, which has its own life at a higher level.

This is how it takes place. And that is why when it happens, and one takes a deep sigh, and at that moment, something as if is turning around within oneself, with the absorption of that kind of quantity of energy, then, in exhaling, one ends with a hope. Then one says, "Never mind the suffering, it may have been good for certain things, but one thing is, I don't want to die. I don't want to kill myself. I want to live because of what I have realized that life is still there. And that although it is fed very differently from usual, it has been fed." And this gives one, at such a time, an assurance. This is the way we have to live in life. Because, if you don't - if you want to let them pass by, if you want to avoid them, if you want to get out of their way, I'm afraid that sooner or later that kind of a Karma will have to come to you again.

- - - - - - - - - - - - - - - -

And that is where this question of openness comes in. That when one inhales in a deep breath, and one can at that time, without wanting immediately to exhale, come to oneself, and allow as it were, to participate in that what is then an exhalation process, at that time, the possibility of all forces within oneself can start to function in the body. And it is possible at such a time, when one exhales in that way, and then gradually at the end of such exhalation, there is hope, that then the hope knows also that the totality of the body has been fed, by a current which seems to have penetrated, into all different forms of cells, including the legs and the arms and particularly the head. It is necessary for that form of openness, to be very sensitive.

White corpuscles and Hanbledzoin from M1020

Essential values are the ones with which one was born, that is, with which, one was conceived, and not what later on has been acquired.

You see, so this whole question what is essentially myself, I have to undo a great deal of that which I now appear to be and what I have acquired as far as the rest of the world is concerned, all the behavior forms that appear to be for other people but for myself, I also believe in. All of that is not real. That what I am essentially within me, it will take a great deal of digging before I find out what really is me, and that which I find is considered from the standpoint of Gurdjieff, chief feature. So I have to undo all the acquired characteristics, tendencies, habits, everything that is unconscious, and gradually sloughing that off, that is, starting to take away what are now protective coats, so that I then will come to something that is really within myself, I, and will know that it is really myself by the degree of permanency it has.

Permanency determines my chief feature; when I know that something is always with me and never will change or has changed, and always will be with me until I die, I then will find out what is the chief motivating force of my life. That I am, essentially that, that is probably connected with my Conscience. That by which it becomes apparent in me is my blood; as far as physical blood is concerned, it is exactly that which represents for me a form of life. And this life, sometimes when I

want to give it the value it deserves I call it Magnetic Center, and this Magnetic Center is with me, the essence of my essence, that which is beyond or back of my Conscience, and which is at the present time used for the distribution of my physical body because there is nothing else for which it can be used, except for those little vehicles, little particles which are in the blood and are called white corpuscles, and the white corpuscles are my essence, And they gradually become the carrying force for that, then I start to grow in order to form Hanbledzoin for the Kesdjanian body.

This is really how the substance, when Gurdjieff talks about the filling of the blood vessels, it is meant that that which is called white corpuscles, not the red ones, for which we really don't know very much what they mean, they have that kind of a spiritual value for the development of man as he wishes to grow from that which he is now into a spiritual, either emotional existence or ultimately the possibility of an existence of his own Soul.

So you see, the question, What is essentially me? - that which always remains, that which always will be there even if the body dies, that which I am willing to find out when everything that I now call manifestation has been removed from me, that which I call still existence when all sense organs have been taken away, that which is still within one when the body is as if dead and still then something remains alive. Try to think about this because it is important; what is it really in me that I am? And what is it when I say "I Am". That which is the Amness of me but that which is really I. And that which is essentially essence for me, that is, the life giving force, that which belongs to me, which apparently happens to be me when I was conceived, because at that moment, crystallized or put in a certain form, and that form I carry with me while it remains a form, and that which is the life germ which was carried over from father and mother into me simply means that at that moment when that was conceived, something started to become crystallized in some way or other as a representation of life temporarily now having to take on this particular form of body. When the body dies there is a chance that that can remain in existence, and the responsibility of man is that during his lifetime, he starts to realize that that becomes his responsibility in order to continue to maintain that form of life even after the body has fulfilled all its functions.

Well, don't let's philosophize too much about it. I think that's the end. But try to remember what is blood. And then you try to think about that, and what is this blood for, and what is now on a different scale Hanbledzoin for Kesdjan, what is there that can maintain my inner life and can feed it. And how can all the different things that I have used for food be converted, and in the process of conversion probably lose certain qualities or certain properties that are of no use on a higher level and retain that which is essential value of all kind of food that I've taken in, and it is solid and liquid, it is air, and it is impressions. What is there that is essential of them, so that then, with this, I can start building that which is really the purpose of my life, that is, the continuation of that which is now life of me with the responsibility of maintaining it regardless of whatever ordinary Earth can give me.

Hanbledzoin from M735 hypnosis

When it's a question of self-hypnosis, it's quite different, because that takes place with certain conditions in oneself in which one is affected by oneself in a certain way and that can sometimes be extremely dangerous because there is not enough of oneself to bring it back again to its normal state, and it becomes much more disturbed than under the influence of someone from the outside. However, if one is awake, it is an entirely different kind of situation.

When one is awake, there is something that can then take charge and it is exactly what Gurdjieff means by self-hypnosis which can be induced in oneself on account of being awake that then something takes place which is separated from oneself and then can start directing that what is left of oneself. This is the real meaning of Hanbledzoin: that is the part of the blood stream that now changes in a different filling of the blood vessels. It follows the same channel but it has in it now a quality which affects a different part of oneself and particularly starts to help develop Kesdjanian body. And this form of self-hypnosis is dependent on the strength of one's "I"; that is, to the extent that "I" is developed, it can then help to form such a body in such a way that whatever is left of the physical becomes subordinate to it. And it is in such a state that one is able to do certain things which in ordinary life one cannot do.

Before it's possible to reach this, one has to go through a fairly long preparation before actually such a possibility could exist because an adjustment has to be made between certain parts of oneself and the physical body and the physical body has then to be in relation to that what will affect it, a certain something of unity, so that the totality of the physical body can be submitted to that kind of an influence. I say for that reason it is necessary that one really prepares and that although self-hypnosis, when it is induced by oneself could be very useful, it will go through a long period of preparation before it actually could become effective.

Noble Gases and Hanbledzoin from M982

Now what happens when I become now in that sense conscious - that is, if I work? If I can then in that process which has set into motion this connection between mind, body, and feeling, that then the energies which are already in my body or also those which are being received in that states are threefold. Solid and liquid food for the physical body will be digested in that state of consciousness to a much higher degree. And if that is subject to the law of octaves - Do-Re-Mi-Fa-Sol-La-Si-Do - then Do, not being reached because it would mean death to me, that the totality of that what is food, being digested from one step to the other--and if you want to read detail about it, read the chapter on Purgatory - that then that food is now digested up to a higher possibility and might reach Si. Some foods will and others won't. It depends on the kind of food, and it depends on the kind of the state of the physical body. But, in any event, a result of work will mean that there is an increased activity intellectually, emotionally, and sexually. And these are the three steps, you might say, represented by the Sol-La-Si of the so-called physical body or physical octave.

The second effect is on the Kesdjanian body in its particular actuality up to Fa, and-potentially of Sol-La-Si of that octave. It means that in taking in air which is connected with my spiritual welfare, that during the process of consciousness, this air is digested in a much more refined way and that during that process, out of air, certain substances are taken in by the body and digested which in an unconscious state are not taken in. I mean by that that there are rarified gases

which are very little chemically active because of their particular configuration of the different atoms around the electrons around the nucleus, that they are not so easily attacked chemically by the processes we know about, as far as this earth is concerned, that they are retained when I inhale and exhale and that whatever is exhaled by me now will not have krypton, xenon, helium, and such substances which otherwise are simply taken in and again breathed out.

The third I have explained already, that is when the impressions are received by me in a conscious state they go to that particular part of the brain which is virgin field, and sometimes it is compared to a subconsciousness. It is probably as good a word of explaining it, that gradually the subconsciousness which was not active and had been for some reason or other left inactive, and may even have been atrophied, is now because of this particular kind of exercise activated and becomes conscious. That is, it becomes a real consciousness and since now in man that what takes place as observation is oneself, it is considered self-conscious. This is of course you might say the first step of what takes place in man when he continues to try to work on himself.

- - - - - - - - - - - - - - - - -

I can also notice that there is a certain looseness, or a certain increased possibility of dexterity, or a certain facility of certain functions of myself which are not as tight together as they used to be and what I then would call a crystallized state, but that something takes place which is in the direction of more freedom. The result of that is of course noticeable in the state of the body. And if one is sufficiently aware of that what is taking place, and an awareness in the sense of remaining aware and then being awake, again in the sense of Gurdjieff, that then one can perceive conditions of the body in which the different functions which are now related to each other and are connected with each other gradually become freer from each other. And that in particular that what takes place in the mind need not at all have an expression and can remain as a thought, without being followed by the necessity, as is usual in an unconscious state, of as activity of the physical body. And that the second possibility is that I realize that I will have feelings that I now start to call emotions, because they belong to the so-called conscious area, which need not any longer be expressed in a physical way.

Now if that all takes place, there has to be between the mind and between that what is now functioning as a feeling center, a certain relationship, a relationship which in an unconscious state does not exist direct. Whenever the three centers as man in an unconscious state knows about, that what is still a so-called reasoning intellectually and a so-called feeling, have no connection with each other, than only via the expression in a physical manifestation, and for that reason you might say there is language between one center or another center; that is to say, there is no language between the mind and the feeling. And a feeling can continue to feel without having the mind having any chance to change the feeling. And of course one knows that many times I feel, my reasoning says I shouldn't, and I continue to feel. That simply there is no possibility of one effecting the other; they are separated from each other.

Now what happens when one becomes conscious? Apparently there is something opened up and it starts in the thalamus and the hypothalamus of the brain -- I do not know enough about the brain where it is; it's exactly at the point where the head is resting on the spinal column -- and from that particular point, certain things then start to flow through the neck to one's heart. This is a certain, you might call it like a bridge or a path which is gradually being perfected dependent on the quantity of material that is available for the manufacture of such a road. This quantity of material is called, in the terminology of Gurdjieff, Hanbledzoin, and it belongs to the functioning of an emotional body in the sense that that as a body requires a circulatory system dependent on Hanbledzoin which functions as blood for it. Now when this particular stream or current starts to flow, it reaches the heart and that therefore the heart starts to function in connection with that what is now reasonable, and that as a result of consciousness and work on oneself, there is a bridge opened and a possibility of actually discussing in oneself that what is reasonable in an objective sense with that what becomes emotional, again in an objective sense. Now no one can prove this to you. Only a person who experiences will know it, and he will know it for being the truth.

But there is in addition this particular thing that starts to develop as a result of the heart now functioning as a central organ for the Kesdjanian body, that because of that certain functions start to develop in man as a whole which are comparable to a Conscience. This Conscience that starts to develop is in the first place fed by consciousness. It is fed by Hanbledzoin and it is developing then in

determining activity of man. And that as a result of consciousness he becomes more considerate, more under control, more able to find the right word, and more able to do, because he is more alive. As a result this - and these are physiological effects on oneself which one can become aware of as taking place - that as a result of that something else develops in man in relation to what is called the wishes of his body. They become less and less, and in their place there is being formed Will. Will in now dependent on Consciousness and Conscience, and that therefore the activity of the body is not by itself, but it is now under the guidance of those forces which from the standpoint of body are higher than the body itself. This of course is always true and always has been true even in an unconscious state , because the body is inferior to the functioning of either the mind or my feeling center, and at some times it may be questionable to say my feelings are worth more than my mind or reversely, gradually I take out of this totality of a consideration of what takes place in man, that he starts to understand that his emotional center is of a higher quality than his mind. This is again an experience that one can know physiologically by having definite feelings of a certain absolute kind which will not leave any room for further argument and that they can be used by intuition in order to dictate to man, as he is active in life, certain directions in which he really wishes to go, based on understanding, based on his conscience and with his will to execute them.

Hanbledzoin from M2500

I have to learn many things which are of a different nature. I have to learn a different kind of language which I don't know when I start. I don't even know the language I use, because many times I am confused in ordinary usage of words. And whenever I now wish to define an "I", I have to be quite exact in what is meant by an "I", as given from God to me for my benefit, which then will start to function when officially, in consideration of me, with a wish to become acquainted with me, by means of awareness, by means of a mental process which is not my thought.

I have explained many times how these concepts start, and what is really interfering in one's mind, and what is interfering in one's solar plexus, and the necessity of moving to another place, because there are too many associations with my solar plexus. All of it belongs to the condition of my physical body.

And I give my heart something to do of a different kind of nature than just sending blood around. I want it to become a distributor of Kesdjanian Hanbledzoin, which then is being made by my mind. I use the word "pineal gland" if you remember; the little opening up so that that can be produced again, and that this pineal gland gets out of the state of atrophy. And whatever other conditions there are that one can describe.

The main thing is, this "I" has to continue to remain aware of me, until enough data have accumulated about the actual truth of myself, until I have been able to see such facts of truth united together in Objectivity, indicating then what is me, personality, as behavior; as a form of life behaving. But of which then, there is a knowledge with this "I" stored away ready for further use.

Hanbledzoin from M1364

What happens to Magnetic Center? It splits and one part goes to one's heart and the other part goes to the brain. It starts to form in the heart a wish which is permanent, and it gives the brain a permanent assurance of its existence. It is that part that really makes a brain alive. And in one's heart it has exactly the same function, and it starts to operate at times when the brain is quiet and also when the heart is at ease and practically at rest. It is that what in man never sleeps. It is that what was formed at the time of his birth and when, because of the growing of manifestations gradually taking on form, that the moon started to exist as reflection of light from the sun; and that man constantly has been in kind of a dream, assuming that was what the sun was was only reflected light of the sun. And that his own brain did not develop well enough because the emphasis was placed on that which was earth, and it is a fault in our own education that we're not warned about that possibility that that will happen if a person remains unconscious and that the saving grace for man is simply that he starts to realize that there is something in his brain which is permanent and that what is in his heart can remain permanent and that it also has to be fed.

And for that reason we sometimes have dreams, because that what is in the dream is not sleeping. And then when the thoughts become free as concepts and you might say are drawn out of their pigeonholes and are connected in some way or other. The guide who does that is this little something which never sleeps in one and then produces at times symbolic language which then can be used if it is remembered for the purpose of coming to oneself.

The function of this little something in one's heart is very similar, because it brings the possibility of drawing towards the heart all feelings from the solar plexus simply because it happens to be magnetic. It will attract that after the solar plexus has become much more one and this is the beginning of the wish. This belongs to Man number four. The beginning of the wish to hope that one could do something about one's life and that there is the possibility of that kind of growth. So that when this is noticed by that what is in one's heart as essential quality, it will start to attract solar plexus and all the different feelings will now almost, I would say, march towards the heart and in that kind of process they change and become Emotions. Because, you see, gradually the feeling changes in such a sense that is starts to become cognizant for all the little feelings together, that they have an aim. As long as they're in the solar plexus, the aim is only to take care of the body, but when they start to march towards the heart they change the name as if they're going to Damascus and discover on the road that maybe they were not entirely right in just remaining a little feeling and that at that point it may have been necessary to put that what is Emotion into the service of the Lord.

This is what the little attracting cell will do. It will begin then to form Conscience because that is where it starts as life. That is what the heart has to become; a Conscience operating unit. Your Conscience operates with Hanbledzoin, your brain will revive what I've called the pineal gland and it will start from that to spread over the totality of the mental functions and change them into an objective faculty as a whole. This is the aim of a conscious man. This is what he wishes to become, for that he Works, for that he has all the facilities within himself, so that at the present time when one Works one is not as yet dependent on that what should come from the outside. It can come and it will have to come later, but in the beginning that what the body now has within it has all the possibilities which can be used for the feeding of these two little cells, the Emotional one and the Intellectual one.

- - - - - - - - - - - - - - - -

When he develops with his Kesdjanian body he can receive planetary influences and even part of what comes from the Sun. When he develops that what is his Consciousness and his Soul and his intellect and his Intellectual body, he will be able to receive that what comes from the cosmos as a whole. Man has to learn to wait until it comes and in the meantime he must be open and remain so, so that it can come when it does come. He will know it, so that he doesn't have to be wakened up, because he has fallen asleep. He should stay Awake and when he can do that for some time length then lets hope that during that particular time length of the rest of his life that something can happen to him and that at such a moment this kind of realization will make him, what will it make him, self contained without paying any attention to anything of the rest of the world.

This is the aim of man. When he can be in the midst of everything still himself. When he can live that where his permanency is constantly residing that he can exclude Himself as he is, completely from the rest of the world. Never mind what happens there that he can close his eyes to it that he doesn't have to hear anything that he doesn't have to feel even the atmosphere of that what is around him in the form of other human beings or what takes place on earth but that he can walk for himself within himself - constantly turned within with his "I" aware of his existence as it is, and the acceptance of that what is for him without having to pay anything any more to Mother Nature for the maintenance of the rest of you might say humanity or what is required for the maintenance of earth. At such a point he will know what is containment. This is freedom for a man. He will know also what is commitment. He will know that in that kind of commitment he has to be as a unit closed up at times completely so that nothing will go out, and only opening up after forty days of trouble that what is a little window and to let out sometimes then at that time a pigeon to bring peace to the rest of the world.

Hanbledzoin from M1378

There is a direct route which is formed by the growth of the little "I" becoming intellectually more mature, at the same time helping that what is emotionally to become more mature. And the way we illustrate that simply is by saying that when the little "I" starts to grow there is the possibility of the growth of a conscious body, and parallel to that will be formed a conscientious body, and that the amount of energy which is received when I am conscious, and again I mean by that when the little "I" is functioning consciously, that at the same time, something in me, part of the little "I", is starting to function conscientiously.

I locate the first one in the brain, and the second one is located partly in what is solar plexus as feeling and partly going over because of this process of having different kinds of energies which are now available to me going; from one's solar plexus to one's heart; so that the seat in one's heart becomes the center of one's heart becomes the center of one's Conscience. And that that what takes place with the energies in the brain of man, when there is an "I", is the formation of what we call a Kesdjanian body, which Kesdjanian body is fed by a substance which is made by the "I" in the brain from the thalamus and hypothalamus and creates a substance which is called Hanbledzoin. This substance becomes the blood for the Kesdjanian body, and when the Kesdjanian body starts to develop in Conscience the blood will take care of the further growth of that.

With the development of this conscience I have a measure with which I start to measure that what are conscious facts. And this will give me an idea of what man ought to be. So that now when I face myself in ordinary manifestations, and I remember with my ordinary mind that certain facts appear to me as not becoming to me, I will fight against it. But I will fight against it at a time when I try to be awake, because if I am not awake I lose my conscience. So I've got to be awake. So the first thing is, that what is there and I still see as a fact of my behavior, I first become impartial to it. My ordinary behavior will continue, but there is now the possibility of stopping what I have done or to put in its place something else which is more in line with that what my consciousness will tell me has given me light and what my conscience will give me in accordance with the force which is necessary to behave differently.

Hanbledzoin and Pineal Gland from M1209

So the creation of "I" simply is as a God which I now endow with certain qualities. This is creation. It does not exist. I want it to be there and I would like to find a place in my mind where it can start to grow and it is there that there is a place in my mind where it actually can take hold and, as I've said many times, there is equipment of a mental kind which could be put to use, but it is not being used now. It is like an organ in oneself which has not functioned, which existed when one was very young and it has been reduced. It is a gland. To some extent I would say it sounds now like theory, but it is something that is quite plausible and, for the illustration, one can accept it. If it is now so in reality - I would not say that Gurdjieff has said that.

But I believe that the pineal gland is the kind of atrophied gland which is still at the present time is just below the part of the brain where really this pondering takes place and that the entry into that is exactly at the base of his skull, through the neck, (- - -) part of the neck, through which then certain influences could actually, as thought process, take place, wishing to evolve, and then separate to the places above the temples where it starts its activity. That what is above the temples on the side, as side lobes, is the workshop of the pineal gland and that what is now produced will put the pineal gland again into an active form. It is the beginning of one's "I". This of course - I would say - it is not theory. It's quite definitely a very logical explanation.

And that what takes place in one's brain when this little "I" starts to develop as an objective faculty is again two fold. It starts to grow on its own and will have an effect ultimately on the rest of the brain because of its influence spreading over it and, you might say, 'contaminating' it or affecting it. And the second is that certain sections of the brain which have a relationship toward ones feeling, that that is affected in such a way that gradually there is a road made between the brain and ones heart. And that the formation as this functioning now takes place in man and in which then the impressions as they are being received, you might say are now consciously digested on account of the wish to be awake - that for that reason certain chemicals are made, produced, belonging to the formation of "I" and "I" developing will send, as a function of its own (life) certain forms of its own materials - we call them blood - Hanbledzoin for the Kesdjanian body - to one's

heart and then, in one's heart, it will start to develop one's Conscience.

All these processes of course you can say how do I know. I don't. I consider then simply good working hypothesis and then whenever I find out by experience that certain things take place, I see that they are logically connected and so far there is no objection in assuming it. As soon as I find something that doesn't agree. I will have to change it. As long as it still agrees, then it's a logical explanation and it's a very good working way for myself of giving perspective to that what I believe is taking place actually. How I can prove it - probably I can after some time. And then I will be able actually to substantiate all these little theories in the form of what is Hanbledzoin, what is actually this path that is made, what is there as a relationship between a Consciousness and a Conscience, and what is there that means when a Conscience is being built that gradually that what it is built from is of the same quality as the Consciousness and because of that there is no reason that one or the other will think differently of each other or that they can be united in making a decision regarding the Will of man.

I talked about that last night in detail. It is something that will take place in an individual - a person who starts to grow and a person who has a certain Consciousness and in which also his Conscience will gradually start to develop in accordance with the same kind of development of his Consciousness. In the diagram it is simply that the Do Re Mi of intellectual is parallel to the Sol La Si of Kesdjan. But it is simply that one affects the other, and they must take place at the same time with each other so that the mutual development leads to the same thing. That is again in Kesdjan when it will lead to the Si-Do and that is equal - at the same level - as the Fa for the Soul body. And that then there is an interrelation between the two that one will help the ether. A Conscience, when it is at the end, that it could actually die, will have to give up that what it is attached to - partly this world, partly this body, partly the wish to became a Soul. And it is necessary to see that I first have to die to all that before that what is energy in the Si-Do of Kesdjan can be used for Conscious Labor for the Soul.

It is a process that will take place, but you see the function of "I". It starts

with one's brain. It becomes now affecting one's feeling center and changing it into an emotional, real body in which the heart is the center and the seat of the Hanbledzoin which functions as sending blood through the Kesdjanian body fer feeding. And the further result of course is the combination of the two in the form of a Will of man which becomes manifest in his physical body. Now one can quibble. Because that what one now has created as "I" was part of Magnetic Center. What "I" now creates in a Conscience is still part of Magnetic Center. And that sometimes the theory is that Magnetic Center has divided itself and part has gone to the Consciousness and part has gone to the Conscience. It doesn't matter. They all meet again. They meet in the Will of man. And they meet in the unity of then what are important centers and bodies of man. Soul body, to the extent it is complete; Kesdjan, which is still to be completed as far as death is concerned; and physical body, which is already free because it has been, you might say, reformed in its Si-Do state. Now, 'I' belongs to all three. Therefore, if the three bodies unite and become one, "I" is that what is the unit. But you see this concept is difficult because if I say it is "I", then I must endow it with a totality of understanding being able to live the way it is and if I keep it on the level of this fusion state it will never go further. So as I now fuse - and again I talk theory - and it is theory which is beautifully put together as logical.

But you see you must remember, we're not there and its only good for a little perspective. As it is fused, what takes place in that kind of unity is the further development of one's Emotional body, wishing to become part of the totality of the universe and there is in that unit of man, that harmonious man, developed the wish to become part of God. This is the Cosmic Consciousness that is after Self Consciousness has been reached. So you see, when I talk about "I" it is something entirely separate from anything that exists within and that only the quality of "I" can be compared to that extreme high quality of Magnetic Center. But (- - -) constantly my wish to grow, the development of a mind gradually changing to Consciousness, a gradual change from the ordinary wishes of the body to the Will of man as an Individual, that all of that leading towards the true functions of "I" and that that what I wish with my periphery - superficial life - essential - that what I consider for myself more important - and Essential Essence, touching Magnetic Center - all of that now starts to belong together and there is ultimately no separation anymore when the fusion has taken place between the three bodies "I" becomes for me in that concept God. And you might say that that what I am - God

comes and becomes me. It's again the same question. Whenever there is eternity, what difference does it make where it came from, provided the divisions between the parts of eternity have been abolished. In a point you will never see where it came from but you will know from a point the direction in which it can move.

Now - this long verbiage - did it help any to clarify it?

Hanbledzoin, King and Queen from M1454

- - - - - the steps to try to realize what one is and how one should start - begin - without our own little solar system. It has to do with one's life as it is now, as it is manifested by the personality as it is, and whatever the personality is made up of is now my little kingdom in which I am looking for a king to tell me what to do and I cannot find it because my mind is incapable of telling me and usually there is quarrel between the king and the queen because the queen has her own ideas about feelings and the king says, 'but I am the boss.' And the body, the body for us is much more pronounced than is needed. We have 90% of that bulk of matter which we call body and it contains Life. And for that reason the body says that that what is life has to be maintained by means of my body. It's unfortunate - my feeling is not strong enough and my feeling is dependent on the body. It cannot even stand on its own feet. And whatever the mind says when it says to the body not to wish this or that, or that it isn't right - I can forego for a little while the little wishes of being hungry but after some time my mind even has to give in in saying, 'if you continue to fast, you will die.' 'If you continue in what you are doing and not eat and not sleep enough, you are a fool.' Because the whole idea of your Life, including the body, is to maintain Life. And then of course the mind cannot say anything more because it must give in at the proper time if one wishes to continue to live. And for that reason the body has everything to say. You can make your mind believe that it has the quality of being the king and you

can put it on the throne, and when it is by itself within the brain it can actually function and very well and formulate and it can really put it over on the rest of the

mental function. But when it comes as a problem between what is the body's wish and what is your mind really, there is always this ending up - don't do anything to the body because even then the mind would die.

And this is the dependence of our two functions, of our feeling and our mind, and they are not strong enough because inherently a man is interested in wishing to continue to live. This is the command of life. This is the strangest thing, that a man when he is born has in him a command because Life happens to be in him and with that his Life demands that the body continue until Life can be free. The paradox is, again what I said a little while ago, why was Life put into this form? And the answer is pragmatism, that is, I accept the fact. But when I accept it, I accept my life. And then I say this life, now in this form, if it actually is my life it has to be freed. Freed from form. Where does that kind of a thought come from?

- - - - - - - - - - - - - - - - - - - -

I want to be united. Gurdjieff calls it 'harmonious'. That is the character of what I wish to feed to "I". This is my attempt when I wake up to be then and to have this personality united in whatever activity it is engaged in with the energy that is furnished by my wish, my real wish, my emotional state in which I am. And the emotional state is a knowledge I have to go away from this what is earth. And I use earth as a stepping stone. I use earth at that time. That I don't wish it because I am cold to it. That what is my wish takes all my energy to develop this "I" and, together with that, I know that my feeling says it isn't right that you temporarily separate from this my body because after all your body, your mind, your feeling, they produce this "I". What right have you to remain impartial.

You see, that is a problem. Sometimes I think that I want to work away from ordinary life. Sometimes I think that in my present state I have enough that I now can be through with life as it is, as it is manifested on earth, that I can even be through with the body, that I can say I will take away from this body everything that now keeps it alive, I will go through periods of austerity. I will even withdraw, I will fast in order to tell myself, to be reminded that I have to Work, to pray constantly so that I then in such a way may remain in contact with that what I believe in, towards which I wish to go. And it is foolish because I haven't paid

anything yet for the maintenance of the body, then only helping to maintain it a little bit on earth. The body is still an instrument. The body has to be a servant. Because someday the mind and the feeling, the emotional state and my consciousness will demand a body to be a man on earth. For that reason I cannot neglect. It is that kind of a form I must admit exists. And it has a requirement and I will fulfill the requirements of the body to the extent that I will not be identified with it, to the extent that I can do it and leave it alone, to the extent that I have a choice. The choice is that what belongs to the king.

The king establishes himself in relation to the body. The king can at times tell the body you do or you don't. The king is in need of the body, after the observation, after the recording what the body, the personality is, what the manifestations are. There is no question anymore about the commands from the king because he has knowledge which is absolute. And then Life begins. Because then the king comes down from his throne. He is no longer the observer which is detached. He then attaches himself to the body, to the manifestations. He wishes to be present as a conscious state to that what is unconscious. He wishes then to tell the body what to do to become the proper servant for that what will be Consciousness and Conscience. And this goes with the understanding of the queen.

When the little "I" collects facts, when the facts are objective, when they are collected in such a way that they find a place in the memory of man - the judgment about such facts is not the duty of the king. The memory is judged by the queen. That's my emotion. That will give the value to the facts as they are. And the queen is very sharp. The queen is pure emotion. The queen cannot do any wrong with the facts which are absolute. The queen will know what is right and what is wrong. And the queen knows - it has also a command from God. The queen finds herself first in her own heart. It is empty when a man is actually trying to Work. And the queen as an emotion knows this and wishes to find material to fill it. And it looks around it sees the solar plexus and says but it is not entirely right because, although it has a little semblance of a rate of vibration, it's not the kind, that has the tone. It is not as yet harmonious. It is not as yet that kind of a music by which I will march, by which I will be begeistered, that is spirited, that which will help me to be able to live in life. I need a fundamental tone that must be struck somewhere and my heart becomes a harp to strike it on.

This is the function of the queen first, to look around at what is available in the rest of the little kingdom as it exists and to have very definite ideas about what is right and what is wrong. And much of it is wrong. And as a result the heart remains empty for some time. And then it goes to the king and it says, please help me, give something that can fill me. And it becomes the task of the king to be a man to his wife.

His Consciousness is the mind. His Conscience is his wife. The relationship in which the king must know what is right but the queen must ask, tell me, how can you act and function as Consciousness for me so that I, as Conscience, can grow? That is the first step. The responsibility of consciousness to create something to fill that emptiness of the queen's heart. When that starts the king has at his means different things, partly in his mind, partly in that what is helping the physical condition of his body. He knows that his thoughts originally, unconsciously, were fed by his blood. He knows that that what is now his conscious state, or a section of his consciousness which becomes conscious, has facts and that the memory is being judged and that now out of this fact that that what is being judged the king has to start Working.

I simply say that the king works in his laboratory to produce the kind of a substance that will fill his heart and at the same time will contain life. Because if it is for one's heart it also has to circulate around and distribute whatever is produced in the laboratory. And when the king now comes up with his new product - it is Hanbledzoin. It is something that is like blood. It is something that is of a different kind of an ethereal quality. It comes only when the king considers the condition in which he is, in which he knows that the state of his unconsciousness must be changed and at such a time the king prays to God to help him, to give him the secret to the elixir of life.

You see, at such a time, when the king is actually considering the question of his intellect, all the different things that are in the intellect already out of previous histories or education or that what is he, this king, as a personality, now becomes useful. Out of all the variety of different things that have been placed in his mind, everything that he has known, everything that was in the direction of a possibility of a solution now becomes available and this is what the king uses to make a substance. Out of all of that, all the dogmas, all the doctrines, all the

religions, all the thoughts, all the philosophies, all the relationships with people, all the psychological states, all of that is considered and all of it of one's life contributes to the formation of something that will fill the heart of the queen. I call it simply now Hanbledzoin. It is blood of a certain kind belonging to the entity of Kesdjanian body. The process that I know must take place when there is Consciousness and to lose its coldness. When the queen starts to function and the Conscience starts to generate and show its effect on the totality of the man in the judgment of that what are now facts only. The facts now become useful and at the disposal of the activity of man in his actions as his manifestations. This is the function of his Conscience. Man then participates in his life as it is manifested by means of the activity of his physical body. He is with it then in that way, as if at such a time the life that is manifested in the different cells of the activity are then scrutinized to see that they are functioning properly and that they are functioning with sufficient freedom to be able in such activity to be free because of a conscious state. So that then the Consciousness with one's Conscience will allow a man to take it or leave it, to make his body do or not do, to have a chance of selecting, of real choice, to know that that what then is being done is done in the direction of his Consciousness and his Conscience.

And that is the beginning of man's Will. It is still within his world of his little kingdom. It is still with the king and the queen at the proper place to see that things are attended to, and it is still with the body then becoming the servant - that is what is then for the kingdom the populace. Those - that cell business of his body - are the king's people. What one does is to introduce next to each cell something of a different kind. If you remember Atlantis and if you remember King Appolis got into hot water because of the premature idea of some, almost I would say, fools from Mars and how it was necessary to change the organization of one's personality by the introduction of this participation of each one of those who did know to be with those who should know and gradually make them Conscious in their own right and then at such a time King Appolis was happy and everybody from Mars could withdraw and even go to Gemchania, Tikliamish and await the destruction of the country because it had fulfilled its purpose.

This is the problem of Participating, the problem of Experimentation is the enlargement of your kingdom. It is as if the king wants to set out to discover new worlds. It wants to find out what are the boundaries. It wants to find out what are

other people's kingdoms. It wants to find out if such boundaries sometimes can be crossed over and to what extent, in that form of Experimentation now from a conscious state, something can flow over for the help, for the benefit of those who are in the same kind of a position of a kingdom which does not function, of that what was improper and not becoming to them. It is as if at such a time the king sets out on a trip, as if he wishes to go to the Holy Land. He becomes a crusader. He is going to bring that what is needed for the saving of the rest of the world. This is one's mind wishing to experiment, to enlarge the world of oneself, and to reaffirm in that world the state of Consciousness and Conscience, and by willing to be able to do what a man must do under all conditions whenever necessary with the understanding and with that what gives him insight as his Conscience - this kind of understanding, based on knowledge, applied in the practice of living, that what is required of a man to be. Then a man changes and he becomes an Individual. He becomes then the helper to His Endlessness.

The question of openness ends there for man. The openness does not extend, any further than for man to become useful for God. That in the state of Self-consciousness, he can become useful when even in that state he has learned his lesson of impartiality and that in that state he is willing to sacrifice his life in order that another kind of life, of what we simply call Cosmic Consciousness, can start to exist. It is at the point when a man has reached one spiral of the enneagram and is ready for the second, the second form, the second form of freedom, the second form of being bound, to lead to that what could become infinity as the third form of that what is then definitely the potentiality of ultimate unity.

So, Robert, your question was a long answer, but in the answer, there is an answer for Work. Anyone who has ever heard about it, anyone who has read, anyone who is in doubt or was in doubt need not be in doubt. And all that is needed is to Work, to apply. If you want to understand Gurdjieff, if you want to pay homage to him, if you wish to express your gratitude. You express it in a very selfish way, by become Awake and aware and harmonious and a man to fulfill your own aim and, paradoxical as it seems, that is the way you serve God.

So we leave it at that. Read and think and sit and contemplate Do anything you wish but always end up with the wish to Work. Good night.

Hanbledzoin and white corpuscles from M2275

I think for that reason what Gurdjieff tells about Objective Morality is so tremendously important because it takes it away immediately from that what belongs to earth. And it is not that one wants to negate one's unconscious existence, but one has to justify the existence and the use of energy in any kind of an unconscious form when one is responsible for life as energy given. And that I think is very important because we don't do enough of that. We just continue to live as if we want to spend a little bit of time, like sometimes on a Sunday, for the consideration of becoming more perfect or doing a little effort with Work.

Work itself as a method should pervade one, should become so completely mixed up with your blood that the influence of this "I" energy changes your blood into Hanbledzoin. That is the problem, the utilization of the white corpuscles for that purpose, to see that Hanbledzoin can be sent around through the spiritual or that what we call a Kesdjanian body, for the maintenance of it and particularly for the feeding of the higher notes as "Sol-La-Si" of the Kesdjanian, at the Kesdjanian level, that what belongs to real emotion, that what belongs to God Himself, that what belongs to "I" when "I" is fed by energy from above as a result of one's prayer.